

24431

MASONRY

DISSECTED:

1124. h. 28

BEING

A Universal and Genuine DESCRIPTION

Of all its BRANCHES from the Original to this Present Time.

As it is deliver'd in the

Constituted Regular Lodges

Both in CITY and COUNTRY,

According to the

Several Degrees of ADMISSION.

Giving an Impartial ACCOUNT of their Regular Proceeding in Initiating their New Members in the whole Three Degrees of MASONRY.

VIZ.

I. ENTER'D 'PREN- TICE, II. FELLOW CRAFT.
III. MASTER.

To which is added,

The Author's VINDICATION of himself.

The THIRD EDITION.

By SAMUEL PRICHARD, late Member of a
CONSTITUTED LODGE.

L O N D O N :

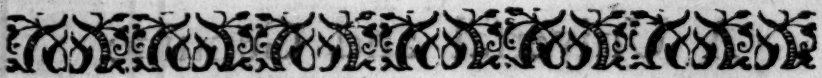
Printed for J. WILFORD, at the *Three Flower-de-Luces* behind
the *Chapter-house* near *St. Paul's*. 1730. (Price 6d.)

13-4-31

M A S O N R Y

D I S S E C T E D

B E I N G



D E S C R I P T I O N

Of all its Branches from the Origin
to this Present Time

Samuel Prichard maketh Oath,
That the Copy hereunto annexed is a True and Genuine
Copy in every Particular.

Jur' 13. Die Oct.
1730. coram me,
R. Hopkins.

Sam. Prichard.

V I Z
I. INTER'D PRINCE OF THE FELLOWSHIP
OF THE MASTERS

To which is added
The Author's Vindication of himself



By SAMUEL PRICHARD, late Member of a
CONSTITUTED LODGE

L O N D O N

Printed for J. WATKINS, at the Three Flowers in Fleet-Street, 1730.
(Price 6d.)

~~Which I hope will give satisfaction to all lovers of Truth, and I shall remain, Sir, Your Obedient Servant~~

TO THE
Rt. Worshipful and Honourable

FRATERNITY
OF

Free and Accepted Masons.

Brethren and Fellows,

I*F the following Sheets, done without Partiality, gains the universal Applause of so worthy a Society, I doubt not but its general Character will be diffused and esteemed among the remaining Polite Part of Mankind:
Which,*

iv DEDICATION.

*Which, I hope, will give intire
Satisfaction to all Lovers of
Truth, and I shall remain, with
all humble Submission, the Fra-
ternity's*

Most Obedient

Humble Servant,

SAM. PRICHARD.

MASONRY DISSECTED.

THE original Institution of Masonry consisteth on the Foundation of the Liberal Arts and Sciences ; but more especially on the Fifth, *viz. Geometry*. For at the Building of the Tower of *Babel*, the Art and Mystery of Masonry was first introduc'd, and from thence handed down by *Euclid*, a worthy and excellent Mathematician of the *Egyptians*, and he communicated it to *Hiram*, the Master-Mason concern'd in the Building of *Solomon's Temple* in *Jerusalem*, where was an excellent and curious Mason that was the chief under their Grand-Master *Hiram*, whose Name was *Mannon Grecus*, who taught the Art of Masonry to one *Carolus Marcil* in *France*, who was afterwards elected King of *France*, and from thence was brought into *England* in the Time of King *Athe stone*, who order'd an Assembly to be held once every Year at *York*, which
was

was the first Introduction of it into *England*, and *Masons* were made in the *Manner* following.

Tunc unus ex Senioribus teneat Librum, ut illi vel ille ponant vel ponat Manus supra Librum; tum Præcepta debeant legi. i. e. Whilst one of the Seniors holdeth the Book, that he or they put their Hands upon the Book, whilst the Master ought to read the Laws or Charges.

Which Charges were, That they should be true to one another without Exception, and should be obliged to relieve their Brothers and Fellows Necessities, or put them to labour and reward them accordingly.

But in these latter Days *Masonry* is not composed of Artificers, as it was in its primeval State, when some few Catechetical Questions were necessary to declare a Man sufficiently qualified for an *Operative Mason*.

The Terms of *Free and Accepted Masonry* (as it now is) has not been heard of till within these few Years; no *Constituted Lodges* or *Quarterly Communications* were heard of till 1691, when *Lords* and *Dukes*, *Lawyers* and *Shopkeepers*, and other inferior *Tradesmen*, *Porters* not excepted,

cepted, were admitted into this Myſtery or no Myſtery; the firſt ſort being introduc'd at a very great Expence, the ſecond ſort at a moderate Rate, and the latter for the Expence of fix or ſeven Shillings, for which they receive that Badge of Honour, which (as they term it) is more ancient and more honourable than is the Star and Garter, which Antiquity is accounted, according to the Rules of Maſonry, as delivered by their Tradition, ever ſince *Adam*, which I ſhall leave the candid Reader to determine.

From the Accepted Maſons ſprang the Real Maſons, from both ſprang the *Gormogons*, whoſe Grand-Maſter the *Volgi* deduces his Original from the *Chineſe*, whoſe Writings, if to be credited, maintains the *Hypotheſes* of the *Pre-Adamites*, and conſequently muſt be more antique than Maſonry.

The moſt free and open Society is that of the *Grand Kaihehar*, which conſiſts of a ſelect Company of Reſponſible People, whoſe chief Diſcourſe is concerning Trade and Buſineſs, and promoting mutual Friendſhip without Compulſion or Reſtriction.

But if after the Admiſſion into the Secrets of Maſonry, any new Brother ſhould diſlike

dislike their Proceedings, and reflect upon himself for being so easily cajoled out of his Money, declines the Fraternity or secludes himself upon the Account of the Quarterly Expences of the Lodge and Quarterly Communications, notwithstanding he has been legally admitted into a Constituted and Regular Lodge, shall be denied the Privilege (as a Visiting Brother) of knowing the Mystery for which he has already paid, which is a manifest Contradiction according to the Institution of Masonry itself, as will evidently appear by the following Treatise.

Enter'd 'Prentice's DEGREE.

Q. FROM whence came you?

A. From the Holy Lodge of St. *John's*.

Q. What Recommendations brought you from thence?

A. The Recommendations which I brought from the Right Worshipful Brothers and Fellows of the Right Worshipful and Holy Lodge of St. *John's*, from whence I came, and Greet you thrice heartily well.

Q. What do you come here to do?

A. Not to do my own proper Will,
But to subdue my Passion still;
The Rules of Masonry in hand to take,
And daily Progress therein make.

Q. Are you a Mason?

A. I am so taken and Accepted to be amongst Brothers and Fellows.

Q. How shall I know that you are a Mason?

A. By Signs and Tokens and perfect Points of my Entrance.

Q. What are Signs?

A. All Squares, Angles and Perpendiculars.

Q. What are Tokens?

A. Certain Regular and Brotherly Gripes.

B

Exam.

Exam. Give me the Points of your Entrance.

Resp. Give me the first, and I'll give you the second.

Exam. I Hail it.

Resp. I Conceal it.

Exam. What do you Conceal?

Resp. All Secrets and Secresy of Masons and Masonry, unless to a True and Lawful Brother after due Examination, or in a just and worshipful Lodge of Brothers and Fellows well met.

Q. Where was you made a Mason?

A. In a Just and Perfect Lodge.

Q. What makes a Just and Perfect Lodge?

A. Seven or more.

Q. What do they consist of?

A. One Master, two Wardens, two Fellow-Crafts and two Enter'd 'Prentices.

Q. What makes a Lodge?

A. Five.

Q. What do they consist of?

A. One Master, two Wardens, one Fellow-Craft, one Enter'd 'Prentice.

Q. Who brought you to the Lodge?

A. An Enter'd 'Prentice.

Q. How did he bring you?

A. Neither naked nor cloathed, bare-foot nor shod, deprived of all Metal and in a right moving Posture.

Q. How got you Admittance?

A. By three great Knocks.

Q. Who receiv'd you?

A. A

Masonry Dissected: II

A. A Junior Warden.

Q. How did he dispose of you?

A. He carried me up to the North-East Part of the Lodge, and brought me back again to the West and deliver'd me to the Senior Warden.

Q. What did the Senior Warden do with you?

A. He presented me, and shew'd me how to walk up (by three Steps) to the Master.

Q. What did the Master do with you?

A. He made me a Mason.

Q. How did he make you a Mason?

A. With my bare-bended Knee and Body within the Square, the Compass extended to my naked Left Breast, my naked Right Hand on the Holy Bible; there I took the Obligation (or Oath) of a Mason.

Q. Can you repeat that Obligation.

A. I'll do my Endeavour. (*Which is as follows.*)

I Hereby solemnly Vow and Swear in the Presence of Almighty God and this Right Worshipful Assembly, that I will Hail and Conceal, and never Reveal the Secrets or Secresy of Masons or Masonry, that shall be Revealed unto me; unless to a True and Lawful Brother, after due Examination, or in a Just and Worshipful Lodge of Brothers and Fellows well met.

I furthermore Promise and Vow, that I will not Write them, Print them, Mark them, Carve them or Engrave them, or cause them to be Written, Printed, Marked, Carved or Engraved on Wood

or Stone, so as the Visible Character or Impression of a Letter may appear, whereby it may be unlawfully obtain'd.

All this under no less Penalty than to have my Throat cut, my Tongue taken from the Roof of my Mouth, my Heart pluck'd from under my Left Breast, them to be buried in the Sands of the Sea, the Length of a Cable-rope from Shore, where the Tide ebbs and flows twice in 24 Hours, my Body to be burnt to Ashes, my Ashes to be scatter'd upon the Face of the Earth, so that there shall be no more Remembrance of me among Masens.

So help me God.

Q. What Form is the Lodge?

A. A long Square.

Q. How long?

A. From East to West.

Q. How broad?

A. From North to South.

Q. How high?

A. Inches, Feet and Yards innumerable, as high as the Heavens.

Q. How deep?

A. To the Centre of the Earth.

Q. Where does the Lodge stand?

A. Upon Holy Ground, or the highest Hill or lowest Vale, or in the Vale of Jehosaphat, or any other secret Place.

Q. How is it situated?

A. Due East and West.

Q. Why

Q. Why so?

A. Because all Churches and Chappels are pr
ought to be so.

Q. What supports a Lodge?

A. Three great Pillars.

Q. What are they called?

A. Wisdom, Strength and Beauty.

Q. Why so?

A. Wisdom to contrive, Strength to support,
and Beauty to adorn.

Q. What Covering have you to the Lodge?

A. A clouded Canopy of divers Colours (or
the Clouds.)

Q. Have you any Furniture in your Lodge?

A. Yes.

Q. What is it?

A. *Mosaick* Pavement, Blazing Star, and In-
dented Tarsel.

Q. What are they?

A. *Mosaick* Pavement, the Ground Floor of
the Lodge, Blazing Star the Centre, and Indent-
ed Tarsel the Border round about it.

Q. What is the other Furniture of a Lodge?

A. Bible, Compass and Square.

Q. Who do they properly belong to?

A. Bible to God, Compass to the Master, and
Square to the Fellow-Craft.

Q. Have you any Jewels in the Lodge?

A. Yes.

Q. How many?

A. Six. Three Moveable, and three Immove-
able.

Q. What

Q. What are the Moveable Jewels ?

A. Square, Level and Plumb-Rule.

Q. What are their Uses.

A. Square to lay down True and Right Lines, Level to try all Horizontals, and the Plumb-Rule to try all Uprights.

Q. What are the Immoveable Jewels ?

A. Trafel Board, Rough Ashler, and Broach'd Thurnel.

Q. What are their Uses ?

A. Trafel Board for the Master to draw his Designs upon, Rough Ashler for the Fellow-Craft to try their Jewels upon, and the Broach'd Thurnel for the Enter'd 'Prentice to learn to work upon.

Q. Have you any Lights in your Lodge ?

A. Yes, Three.

Q. What do they represent ?

A. Sun, Moon and Master-Mason.

N.B. These Lights are three large Candles placed on high Candlesticks.

Q. Why so ?

A. Sun to rule the Day, Moon the Night, and Master-Mason his Lodge.

Q. Have you any fix'd Lights in your Lodge ?

A. Yes.

Q. How many ?

A. Three.

N.B. These fix'd Lights are Three Windows, suppos'd (tho' vainly) to be in every Room where a Lodge is held, but more properly

properly the four Cardinal Points according to the antique Rules of Masonry.

Q. How are they situated ?

A. East, South and West.

Q. What are their Uses ?

A. To light the Men to, at and from their Work.

Q. Why are there no Lights in the North ?

A. Because the Sun darts no Rays from thence.

Q. Where stands your Master ?

A. In the East.

Q. Why so ?

A. As the Sun rises in the East and opens the Day, so the Master stands in the East [*with his Right Hand upon his Left Breast being a Sign, and the Square about his Neck*] to open the Lodge and to set his Men at Work.

Q. Where stands your Wardens ?

A. In the West.

Q. What's their Business ?

A. As the Sun sets in the West to close the Day, so the Wardens stand in the West [*with their Right Hands upon their Left Breasts being a Sign, and the Level and Plumb-Rule about their Necks*] to close the Lodge and dismiss the Men from Labour, paying their Wages.

Q. Where stands the Senior Enter'd 'Prentice ?

A. In the South.

Q. What

Q. What is his Business?

A. To hear and receive Instructions and welcome strange Brothers.

Q. Where stands the Junior Enter'd 'Prentice?

A. In the North.

Q. What is his Business?

A. To keep off all Cowans and Eves-droppers.

Q. If a Cowan (or Liftner) is catch'd, how is he to be punished?

A. To be plac'd under the Eves of the Houses (in rainy Weather) till the Water runs in at his Shoulders and out at his Shoos.

Q. What are the Secrets of a Mason?

A. Signs, Tokens and many Words.

Q. Where do you keep those Secrets?

A. Under my Left Breast.

Q. Have you any Key to those Secrets?

A. Yes.

Q. Where do you keep it?

A. In a Bone Bone Box that neither opens nor shuts but with Ivory Keys.

Q. Does it hang or does it lie?

A. It hangs.

Q. What does it hang by?

A. A Tow-Line 9 Inches or a Span.

Q. What Metal is it of?

A. No manner of Metal at all; but a Tongue of good Report is as good behind a Brother's Back as before his Face.

N. B.

N. B. *The Key is the Tongue, the Bone Bone Box the Teeth, the Tow-Line the Roof of the Mouth.*

Q. How many Principles are there in Masonry?

A. Four.

Q. What are they?

A. Point, Line, Superficies and Solid.

Q. Explain them.

A. Point the Centre (*round which the Master cannot err*) Line Length without Breadth, Superficies Length and Breadth, Solid comprehends the whole.

Q. How many Principle-Signs?

A. Four.

Q. What are they?

A. Guttural, Pectoral, Manual and Pedestal.

Q. Explain them.

A. Guttural the Throat, Pectoral the Breast, Manual the Hand, Pedestal the Feet.

Q. What do you learn by being a Gentleman-Mason.

A. Secresy, Morality and Goodfellowship.

Q. What do you learn by being an Operative Mason?

A. Hue, Square, Mould-stone, lay a Level and raise a Perpendicular.

Q. Have you seen your Master to-day?

A. Yes.

C

Q. How

Q. How was he Cloathed?

A. In a Yellow Jacket and Blue Pair of Breeches.

N.B. The Yellow Jacket is the Compasses, and the Blue Breeches the Steel Points.

Q. How long do you serve your Master?

A. From Monday Morning to Saturday Night.

Q. How do you serve him?

A. With Chalk, Charcoal and Earthen Pan.

Q. What do they denote?

A. Freedom, Fervency and Zeal.

Ex. Give me the Enter'd Prentice's Sign.

Resp. Extending the Four Fingers of the Right Hand and drawing of them cross his Throat, is the Sign, and demands a Token.

N.B. A Token is by joining the Ball of the Thumb of the Right Hand upon the first Knuckle of the Fore-finger of the Brother's Right Hand that demands a Word.

Q. Give me the Word.

A. I'll letter it with You.

Exam. BOAZ. [*N.B. The Exam. says B, Resp. O, Exam. A, Resp. Z, i. e. Boaz.*] Give me another.

Resp. JACHIN. [*N.B. Boaz and Jachin were two Pillars in Solomon's Porch. 1 Kings, chap. vii. ver. 21.*]

Q. How old are you?

A. Under Seven. [*Denoting he has not pass'd Master.*]

Q. What's

Q. What's the Day for?

A. To See in.

Q. What's the Night for?

A. To Hear.

Q. How blows the Wind?

A. Due East and West.

Q. What's a Clock?

A. High Twelve.

The End of the Enter'd Prentice's Part.

Fellow-Craft's DEGREE.

Q. **A**RE you a Fellow-Craft?

A. I am.

Q. Why was you made a Fellow-Craft?

A. For the sake of the Letter G.

Q. What does that G denote?

A. Geometry, or the fifth Science.

Q. Did you ever travel?

A. Yes, East and West.

Q. Did you ever work?

A. Yes, in the Building of the Temple.

C 2

Q. Where

Q. Where did you receive your Wages?

A. In the middle Chamber.

Q. How came you to the middle Chamber?

A. Through the Porch.

Q. When you came through the Porch, what did you see?

A. Two great Pillars.

Q. What are they called?

A. J. B. *i. e.* *Jachim* and *Boaz*.

Q. How high are they?

A. Eighteen Cubits.

Q. How much in Circumference?

A. Twelve Cubits.

Q. What were they adorn'd with?

A. Two Chapiters.

Q. How high were the Chapiters?

A. Five Cubits.

Q. What were they adorn'd with?

A. Net-Work and Pomegranates.

Q. How came you to the middle Chamber?

A. By a winding Pair of Stairs.

Q. How many?

A. Seven or more.

Q. Why Seven or more?

A. Because Seven or more makes a Just and Perfect Lodge.

Q. When you came to the Door of the middle Chamber, who did you see?

A. A Warden.

Q. What did he demand of you?

A. Three Things.

*Vide 1 Kings,
Chap. 7.*

*Vide 1 Kings,
Chap. 7.*

Q. What

Q. What were they?

A. Sign, Token, and a Word.

N.B. *The Sign is placing the Right Hand on the Left Breast, the Token is by joining your Right Hand to the Person that demands it, and squeezing him with the Ball of your Thumb on the first Knuckle of the middle Finger, and the Word is Jachin.*

Q. How high was the Door of the middle Chamber?

A. So high that a Cowan could not reach to stick a Pin in.

Q. When you came into the middle, what did you see?

A. The Resemblance of the Letter G.

Q. Who doth that G denote?

A. One that's greater than you.

Q. Who's greater than I, that am a Free and Accepted Mason, the Master of a Lodge.

A. The Grand Architect and Contriver of the Universe, or He that was taken up to the top of the Pinnacle of the Holy Temple.

Q. Can you repeat the Letter G?

A. I'll do my Endeavour.

The Repeating of the Letter G.

Resp. In the midst of Solomon's Temple there stands a G,

A Letter fair for all to read and see,

But

But few there be that understands
What means that Letter G.

Ex. My Friend, if you pretend to be
Of this Fraternity,
You can forthwith and rightly tell
What means that Letter G.

Resp. By Sciences are brought to Light
Bodies of various Kinds,
Which do appear to perfect Sight ;
But none but Males shall know my Mind.

Ex. The Right shall.

Resp. If Worshipful.

Ex. Both Right and Worshipful I am,
To Hail you I have Command,
That you do forthwith let me know,
As I you may understand.

Resp. By Letters Four and Science Five
This G aright doth stand,
In a due Art and Proportion,
You have your Answer, Friend.

N. B. *Four Letters are Boaz.*
Fifth Science Geometry.

Ex. My Friend, you answer well,
If Right and Free Principles you discover,
I'll change your Name from Friend,
And henceforth call you Brother.

Resp. The Sciences are well compos'd
Of noble Structure's Verse,
A Point, a Line, and an Outside ;
But a Solid is the last.

Ex. God's

Ex. God's good Greeting be to this our happy Meeting.

Resp. And all the Right Worshipful Brothers and Fellows.

Ex. Of the Right Worshipful and Holy Lodge of St. John's.

Resp. From whence I came.

Ex. Greet you, greet you, greet you thrice, heartily well, craving your Name.

Resp. *Timothy Ridicule.*

Exam. Welcome, Brother, by the Grace of God.

N. B. *The Reason why they Denominate themselves of the Holy Lodge of St. John's, is, because he was the Fore-runner of our Saviour, and laid the first Parallel Line to the Gospel (others do assert, that our Saviour himself was accepted a Free-Mason whilst he was in the Flesh) but how ridiculous and prophane it seems, I leave to judicious Readers to consider.*

The End of the Fellow-Craft Part.

The

The Master's DEGREE.

Q. **A**RE you a Master-Mason?
A. I am ; try me, prove me, disprove me if you can.

Q. Where was you pass'd Master?

A. In a Perfect Lodge of Masters.

Q. What makes a Perfect Lodge of Masters?

A. Three.

Q. How came you to be pass'd Master?

A. By the Help of God, the Square and my own Industry.

Q. How was you pass'd Master?

A. From the Square to the Compass.

Ex. An Enter'd 'Prentice I presume you have been.

R. *Jachin* and *Boaz* I have seen ;

A Master-Mason I was made most rare,
 With Diamond, Ashler and the Square.

Ex. If a Master-Mason you would be,
 You must rightly understand the Rule of
 Three.

And *M. B. shall make you free: *Machbenah

And what you want in Masonry,
 Shall in this Lodge be shewn to thee.

R. Good

R. Good Masonry I understand;
The Keys of all Lodges are all at my
Command.

Ex. You're an heroick Fellow; from whence
came you?

R. From the East.

Ex. Where are you a going?

R. To the West.

Ex. What are you a going to do there?

R. To seek for that which was lost and is now
found.

E. What was that which was lost and is now found?

R. The Master-Mason's Word.

Ex. How was it lost?

R. By Three Great Knocks, or the Death of
our Master *Hiram*.

Ex. How came he by his Death?

R. In the Building of *Solomon's Temple* he was
Master-Mason, and at high 12 at Noon, when the
Men was gone to refresh themselves, as was his usual
Custom, he came to survey the Works, and when
he was enter'd into the Temple, there were Three
Ruffians, suppos'd to be Three Fellow-Crafts,
planted themselves at the Three Entrances of the
Temple, and when he came out, one demanded
the Master's Word of him, and he reply'd he did
not receive it in such a manner, but Time and
a little Patience would bring him to it: He, not
satisfied with that Answer, gave him a Blow,
which made him reel; he went to the other
Gate, where being accosted in the same manner

D

and

and making the same Reply, he received a greater Blow, and at the third his *Quietus*.

Ex. What did the Ruffians kill him with ?

R. A Setting Maul, Setting Tool and Setting Beadle.

Ex. How did they dispose of him ?

R. Carried him out at the West Door of the Temple, and hid him under some Rubbish till High 12 again.

Ex. What Time was that ?

R. High 12 at Night, whilst the Men were at Rest.

Ex. How did they dispose of him afterwards ?

R. They carried him up to the Brow of the Hill, where they made a decent Grave and buried him.

Ex. When was he miss'd ?

R. The same Day.

Ex. When was he found ?

R. Fifteen Days afterwards.

Ex. Who found him ?

R. Fifteen Loving Brothers, by Order of King Solomon, went out of the West Door of the Temple, and divided themselves from Right to Left within Call of each other ; and they agreed that if they did not find the Word in him or about him, the first Word should be the Master's Word ; one of the Brothers being more weary than the rest, sat down to rest himself, and taking hold of a Shrub, which came easily up, and perceiving the Ground to have been broken, he Hail'd his

D 2

Brethren,

Brethren, and pursuing their Search found him decently buried in a handsome Grave 6 Foot East, 6 West, and 6 Foot perpendicular, and his Covering was green Moss and Turf, which surprized them; whereupon they replied, *Musculus Domus Dei Gratia*, which, according to Masonry, is, *Thanks be to God, our Master has got a Mossy House*: So they cover'd him closely, and as a farther Ornament placed a Sprig of *Cassia* at the Head of his Grave, and went and acquainted King Solomon.

Ex. What did King Solomon say to all this?

R. He order'd him to be taken up and decently buried, and that 15 Fellow-Crafts with white Gloves and Aprons should attend his Funeral [*which ought amongst Masons to be perform'd to this Day.*]

Ex. How was Hiram rais'd?

R. As all other Masons are, when they receive the Master's Word.

Ex. How is that?

R. By the Five Points of Fellowship.

Ex. What are they?

Hand to Hand¹, Foot to Foot², Cheek to Cheek³, Knee to Knee⁴, and Hand in Back⁵.

N. B. When Hiram was taken up, they took him by the Fore-fingers, and the Skin came off, which is called the Slip; the spreading the Right Hand and placing the middle Finger to the Wrist, clasping the Fore-finger and the Fourth to the Sides

of the Wrist; is called the Gripe, and the Sign is placing the Thumb of the Right Hand to the Left Breast, extending the Fingers.

Ex. What's a Master-Mason nam'd.

R. *Cassia* is my Name, and from a Just and Perfect Lodge I came.

Ex. Where was *Hiram* inter'd?

R. In the *Sanctum Sanctorum*.

Ex. How was he brought in?

R. At the West-Door of the Temple.

Q. What are the Master-Jewels?

A. The Porch, Dormer and Square Pavement.

Q. Explain them.

A. The Porch the Entering into the *Sanctum Sanctorum*, the Dormer the Windows or Lights within, the Square Pavement the Ground Flooring.

Ex. Give me the Master's Word.

R. Whispers him in the Ear, and supported by the Five Points of Fellowship before-mentioned, says *Machbenah*, which signifies *The Builder is smitten*.

N.B. If any Working Masons are at Work, and you have a desire to distinguish Accepted Masons from the rest, take a Piece of Stone, and ask him what it smells of, he immediately replies, neither Brass, Iron, nor Steel, but of a Mason; then by asking him, how old he is, he replies above Seven, which denotes he has pass'd Master.

The End of the Master's Part.

30 The Author's Vindication
of
The Author's Vindication of himself from
the prejudiced Part of Mankind.

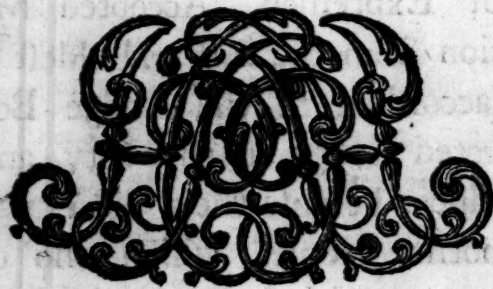
OF all the Impositions that have appear'd amongst Mankind, none are so ridiculous as the Mystery of Masonry, which has amus'd the World, and caused various Contrivances and these Pretences of Secrecy, invalid, has (tho' not perfectly) been revealed, and the grand Article, viz. the *Obligation*, has several Times been printed in the publick Papers, but is entirely genuine in the *Daily Journal* of Saturday, Aug. 22. 1730. which agrees in its Veracity with that deliver'd in this Pamphlet; and consequently when the Obligation of Secrecy is abrogated, the aforesaid Secret becomes of no Effect, and must be quite extinct; for some Operative Masons (but according to the polite Way of Expression, Accepted Masons) made a Visitation from the first and oldest constituted Lodge (according to the Lodge Book in London) to a noted Lodge in this City, and was denied Admittance, because their old Lodge was removed to another House, which, tho' contradictory to this great Mystery, requires another Constitution, at no less Expence than two Guineas, with an elegant Entertainment, under the Denomination of being put to charitable Uses, which
if

30 *The Author's Vindication.*

if justly applied, will give great Encomiums to so worthy an Undertaking, but it is very much doubted, and most reasonable to think it will be expended towards the forming another System of Masonry, the old Fabrick being so ruinous, that, unless repair'd by some occult Mystery, will soon be annihilated.

I was induced to publish this mighty Secret for the publick Good, at the Request of several Masons, and it will, I hope, give entire Satisfaction, and have its desired Effect in preventing so many credulous Persons being drawn into so pernicious a Society.

F I N I S.



A LIST of REGULAR LODGES

According to their
Seniority and Constitution.

1. KING's Arms in St. Paul's Church-yard, 1st and 3d Monday in every Month. Constituted 1691.
2. Rose and Buffler against Furnival's Inn in Holborn, 1st Wednesday. 1712.
3. Horn-Tavern at Westminster, 3d Friday.
4. Swan at Hamstead, 1st and 3d Saturday. Jan. 17. 1722.
5. Three Swans in the Poultry, 2d Wednesday. July 11. 1721.
6. Tom's Coffee-house in Clare-street near Clare-market, 2d and 4th Tuesday. Jan. 19. 1722.
7. Rummer in Queen-street Cheapside, 2d and 4th Thursday. Jan. 28. 1722.
8. Devil-Tavern at Temple-bar, 2d Tuesday. April 25. 1722.
9. One Tun in Noble-street, 1st and 3d Wednesday. May 1722.
10. Lion and Shield in Brewer-street, last Thursday. Nov. 25. 1722.
11. Queen's-head in Knaves-acre, 1st and 3d Wednesday. Feb. 27. 1722-3.
12. Three Tuns in Swithin's-alley, 1st Tuesday. Mar. 27. 1723.
13. Anchor in Dutchy-lane, 2d Friday and last Monday. Mar. 28. 1723.
14. Queen's-head in Great Queen-street, 1st and 3d Monday. Mar. 30. 1723.
15. Bull-head in Southwark, 2d Monday. April 1. 1723.
16. Red-Lion in Tottenham-court Road, 3d Monday. April 3. 1723.
17. Buffler and Garter in Bloomsbury, 1st and 3d Thursday. 1723.
18. Crown and Cushion on Ludgate-hill, 1st Wednesday. May 5. 1723.
19. Green Dragon on Snow-hill, 1st and 3d Monday. 1723.
20. Dolphin in Tower-street, 3d Wednesday. June 12. 1723.
21. Nag's-head in Prince's-street, Drury-lane, 2d and last Thursday. Aug. 4. 1723.
22. Ship on Fish-street hill, 1st Friday. Sept. 11. 1724.
23. Half-Moon in Cheapside, 1st and 3d Tuesday. Sept. 11. 1723.
24. Crown without Cripplegate, 2d and 4th Friday.
25. Mitre at Greenwich, last Saturday. Dec. 24. 1723.
26. King's Arms in the Strand, 4th Tuesday. Mar. 25. 1724.
27. Crown and Scepter in St. Martin's-lane, 2d and last Monday. Mar. 27. 1724.
28. Queen's-head in the City of Bath, last Thursday.
29. Queen's-

29. Queen's-head in the City of Norwich.
30. Swan in the City of Chichester, 3d Friday.
31. Py'd Bull in Northgate-street in the City of Chester.
32. Castle and Falcon in Watergate-street in the City of Chester, 1st Tuesday.
33. Nag's-head in Carmarthen in South-Wales
34. East-India Arms at Gosport in Hampshire, 2d Thursday at 3 a Clock.
35. Angel at Congleton in Cheshire.
36. Three Tuns in Wood-street, 1st and 3d Thursday. July 1724.
37. Swan at Tottenham High cross, 2d and 4th Saturday. Jan. 22. 1725.
38. Swan and Rummer in Finch-lane, 2d and last Wednesday. Feb. 1725.
39. Paul's-head in Ludgate-street, 2d and 4th Monday. April 1725.
40. Vine in Holborn, 1st Monday. May 10. 1725.
41. Henry VIIIth's Head, in St. Andrew's-street near the Seven Dials, 4th Monday.
42. Rose at Mary-la-Bone, 1st Monday in Winter, and 1st and 3d Monday in the Summer. May 25. 1725.
43. Swan in Grafton-street St. Ann's Soho, 1st and last Wednesday. Sept. 1725.
44. White Hart withor Bishopsgate, 1st Tuesday. Jan. 19. 1726.
45. Mount's Coffee-house in Grosvenor-street near Hanover-square, 1st Wednesday. Jan. 12. 1727.
46. Three Crowns at Stoke Newington, 1st Saturday. Aug. 9. 1727.
47. King's-head at Salford near Manchester, 1st Monday.
48. Castle in Holborn, 2d and last Wednesday. Jan. 31. 1727-8.
49. Three Flower-de-luces in St. Bernard-street in Madrid, 1st Sunday.
50. Woolpack in Warwick, 1st and 3d Friday. April 22. 1728.
51. Bishopsgate Coffee-house, 1st and 3d Wednesday. 1728.
52. Rose and Crown in Greek-street Soho, 1st and 3d Friday. 1728.
53. White-Lion at Richmond, 1st and 3d Saturday at 12 at Noon.
54. Crown and Anchor in Shortsgardens, 1st and 3d Thursday.
55. Queen Elizabeth's Head in Pitfield-street in Hoxton, 1st and 3d Monday.
56. Crown in the Corn-market in Oxford, every Thursday. Aug. 8. 1729.
57. Three Tuns in Scarsborough, 1st Wednesday. Aug. 27. 1729.
58. Three Tuns at Billingsgate, 2d and 4th Thursday. Jan. 22. 1730.
59. King's Arms in Cateton-street, 1st and 3d Friday. Jan. 24. 1730.
60. George in Northampton, 1st Saturday. Jan. 16. 1730.
61. Prince William at Charing-cross, 2d and 4th Monday. Feb. 26. 1730.
62. Bear in Butcher-row, 1st and 3d Friday. Mar. 6. 1730.
63. St. Rook's-hill, near Chichester in Suffex, once a Year, viz. Tuesday in Easter Week. In the Reign of Julius Caesar.
64. Red Lion in the City of Canterbury, 1st and 3d Tuesday. April 3. 1730.
65. Dick's Coffee-house in Gravel-street in Hatton-garden, last Thursday. April 16. 1730.
66. Golden Spikes at Hamstead, 2d and 4th Saturday. April 28. 1730.
67. King's-head in Fleetstreet, 2d and 4th Friday. May 22. 1730.

